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Wars between the great powers are no longer probable. The policy of peace appeals most strongly to the world's rulers, and all are hearkening to that appeal. In the time when each nation feared attack from every other nation, and itself waited a favorable opportunity to make conquest of its neighbor, to be fully prepared to attack or resist attack was a prime necessity. That time has passed, and it is as needless now for nations to maintain enormous armaments as it is for the citizen to fortify his home like an ancient castle, to guard it from burglars and petty thieves which door and window locks are usually sufficient to keep out. Why, then, this mad race for military supremacy, whose goal is always just beyond?

Batavia, N. Y.

Turning Point in Human History.

BY REV. TIMOTHY RICHARD.

A circular letter sent to the Secretaries of Foreign Missions in China on the eve of Mr. Richard's return from London to Shanghai last autumn.

Esteemed fellow-worker for China: Mr. A. H. Baynes, honorary secretary of the Baptist Missionary Society, quoted the view of the World's Missionary Conference that the turning point in human history would occur within ten years. This is a stupendous saying on the top of universal unrest and deserves much pondering and praying.

All who watch the progress of the world to-day agree that China is the biggest problem. It is no longer the sleeping giant of the past, but is wide awake. When he moves he has a retinue not of tens of millions, as European sovereigns have, but a retinue of hundreds of millions, and practically of one race and one language. During the last ten years he has put on his ten-league boots, and is making gigantic strides in education, in communication, in provincial assemblies, in a national assembly and in other ways. Wonder of wonders, China has made a master stroke in international politics, for without the increase of armaments, which bankrupts European kingdoms, China has secured temporary pledges from all the leading nations that they will maintain the integrity of China.

If this great mass of humanity goes wrong, then we shall have trouble among all nations; if it goes right, then all the world will reap incalculable blessings. The establishment of universities on Christian lines is an excellent scheme for a distant future, but these universities cannot turn out students fit to be leading statesmen in China under twenty years; while the force of circumstances will compel China to reconstruct many of her institutions within ten years.

As China does not at present possess sufficient Chinese enlightened in world politics, there is a great need of showing the solidarity of the human race and brotherhood of man by friendly help. God gives the opportunity of rendering this help and thereby deciding whether coming China shall be Christian, non-Christian or anti-Christian, whether it will study the good of all nations, or only the good of China at the expense of others.

This help can be rendered not so much by a large increase of the number of missionaries as by a new adjustment of our present missionaries by which a far more efficient and speedier work can be carried on. This can be done in two ways:

1. By the promotion of able workers from positions

where they can only reach thousands to positions where they can reach millions through the press and translation of the best books into Chinese.

2. By organizing the four thousand expectant officials of China, who are now assistant officials and have little to do, into a systematic home study of the great universal problems of our day and having the governors of each province examine their subordinates once a year. In ten years, when they shall be in leading positions themselves, they will have mastered the main lines of universal progress, and will be in a position to develop China in harmony with what will be best for all mankind and help to establish the kingdom of God on earth.

This scheme has been in operation on a small scale by the Christian Literature Society for twenty years. Considering that less than a dozen men were set apart to cover this immense geographical and intellectual field, the results have been surprising. Millions have been changed by it. If, instead of a dozen working on this line, we had half the number set apart by each society for educational work, or half the number set apart for medical work (that is, eight men from each mission in China), we would then be in a position where our number could fairly grapple with the whole problem with a hope of success within ten years. Having been commissioned by the Christian Literature Society for China, when coming to the Edinburgh Conference, to get all the help and coöperation I could from all the missionary societies in Europe and America, I now most respectfully address the secretaries of all missionary societies at work in China to consider prayerfully this turning point in human history, lay it before their respective societies, and kindly reply how far they can coöperate.

LONDON, October 6, 1910.

New York Peace Society Notes.

BY WILLIAM H. SHORT, EXECUTIVE SECRETARY.

The chief event in the work of the New York Peace Society for February has been the visit of Count Albert Apponyi of Austria-Hungary, the plans for which have been largely developed by Mr. Robert Erskine Ely, director of the Civic Forum, which had been invited to coöperate with the Peace Society in the matter. Almost unprecedented interest has been shown in the visit of this distinguished Hungarian statesman, and an unexpected dash of color added to it by the un-American behavior of some of the Slavic people who have emigrated to this country from that land so sadly torn by racial feuds. The Count's bearing and words under the trying circumstances seem to have been unexceptional and to have awakened general admiration.

Although Count Apponyi belongs to one of the most distinguished families of Hungary, he is a very democratic nobleman, and for forty years has been an elected member of the Hungarian Parliament in preference to taking his seat in the hereditary House. He has filled the offices of Minister of Education and Worship, and is Privy Counsellor to the aged King. His connection with the Interparliamentary Union, however, and the important place he has held in the two Hague Conferences and the general peace movement of Europe were the qualifications chiefly considered in determining the Peace Society to use its efforts to induce him to visit America.

Of course every moment of the Count's time available for social engagements was eagerly preëmpted in New York and Washington. In New York dinners and receptions followed closely one upon another, among the events being dinners tendered by President Nicholas Murray Butler, Mrs. Vanderbilt and ex-President Roosevelt; receptions by Mr. and Mrs. Untermeyer and Mr. Frederick Townsend Martin, and a luncheon by Mr. and Mrs. Andrew Carnegie. The Hungarians of the city were enthusiastic in their attentions — a dinner in honor of the Count at Webster Hall being attended by upwards of a thousand Hungarian residents, who were addressed in the Hungarian language.

At Washington Count Apponyi was presented to President Taft and entertained by Mr. Bryce and by the Ambassador of Austria-Hungary. The unusual honor shown to him by the House of Representatives was used as the occasion for sounding the key-note of the purpose which brought him to America. (See editorial.)

The Hon. Seth Low presided at the Carnegie Hall address and introduced the Count, while Mr. Carnegie moved and Bishop Greer seconded the vote of thanks at the end of the address.

The speech of Count Apponyi was a sketch of the unsettled political problems that "make the State of Europe unsafe, the preservation of peace uncertain and a permanent peace organization difficult to conceive." He said: "The common feature of all these problems is their origin from mutual distrust and antagonism and their growth through an endless series of conflicts intersected by treaties sanctioning the result of the last war, but never getting any nearer the final solution. This lamentable history clearly demonstrates the absurdity of the theory which commands war as a means of solving international questions and of putting an end to unrest. War — if we except cases of legitimate self-defense or of national emancipation achieved by arms — never brings a solution; it means rather a perpetuation of difficulties."

The Count said the absurdity of the theory that a nation must fight occasionally to preserve the manly virtues and avoid effeminacy had been demonstrated in the history of European complications. "We have experience," he said, "which absolutely silences that horrible theory of virtue feeding on bloodshed."

"Another common feature of the political problems in Europe is the extreme difficulty of bringing them into a juridical formula, into a question of right and wrong, fit to be decided by some juridical procedure. That could be done only if arbitration were organized as a sort of equity jurisdiction, where the judge applies maxims of sound common sense whenever law fails him, or if we should consider as absolutely inviolable the *status quo* determined by treaties and precedents. Neither of these courses seems perfectly safe."

"The only threatening complications that might draw the United States in," said the Count, "were those arising from the colonial expansion of some great nations." A distinguished Russian diplomatist had once told him that to the best of his belief there would be no more great wars in Europe, but that he saw constant danger of colonial conflicts. On this point the speaker said:

"It seems not only necessary but urgent that principles should be laid down by international agreement to regulate colonial problems, and that the application of these

principles should be confided to an international court of justice or to obligatory arbitration. In this sphere solutions on juridical grounds are easier to devise than in the sphere of all other European questions."

He said that in the matter of the limitation of armament the nations are "progressing backward." Twelve years ago, he recalled, the Czar proposed such limitation, and then the first Hague Conference, after theoretically pronouncing in its favor, postponed dealing with the question to the next Conference. When the next Conference convened England introduced the subject of armament, and several other nations declined to discuss it.

The Count said that the growing importance of international trade and the growth of the commercial spirit were unconscious influences for peace. Among the conscious forces he put first "the sincere love of peace animating the rulers of nations." "The rulers prepare for war all the same," he said, "but this is a tribute paid to the precarious nature of the situation; there is no hidden scheme of aggression behind their armaments."

According to Count Apponyi, America can assist the peacemakers in the following way:

"You can do it by your example by developing within your continent peace institutions fit to serve as a model to the world at large; by proposing, as President Taft announced his intention to do, arbitration treaties on broad lines to the powers of Europe. But you can do it in a direct way through the voice of your eloquent leaders. Highly as I rate the honor of having been called to address American audiences, I should think it more important work, perhaps, that Americans should come over to Europe and enlighten public opinion on a subject on which we have so much to learn from you; certainly more than we can possibly teach you."

"Should your foremost men undertake this task, should they, well provided with accurate knowledge of the difficulties existing in Europe, consult with us on the ways of solving them, and awaken by a personal impression of their thoroughness and by their stirring eloquence the intellectual leaders of Europe from the lethargy and pessimism which hold even the best of them in bonds, a great change may be effected in our somewhat skeptical mentality."

The Carnegie Hall address was the first of a series of important speeches which took the lecturer to various points from Baltimore on the south to Toronto on the north, and from Chicago on the west to Boston. A great dinner in his honor was given at the Hotel Astor, New York, on Thursday evening, March 2. President Nicholas Murray Butler presided, and, in addition to the Count, the other speakers were Mayor Gaynor, the Austro-Hungarian Minister, Archbishop Farley and Governor Simeon E. Baldwin.

Philadelphia Friends' Peace Association.

The Peace Association of the Friends of Philadelphia sent to Congress last month the following remonstrance against the fortification of the Panama Canal:

"Already at this session of Congress many societies and individuals have asked you to oppose the fortification of the Panama Canal. Although the end of the session is at hand, we, representatives of the Philadelphia Peace